

CNS

stylebook

ON RELIGION THIRD EDITION

**Sample of
first 20+
pages**

REFERENCE
GUIDE
&
USAGE
MANUAL



Catholic News Service

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Table of Contents

Introduction	iv
Foreword	vi
A	1
B	21
C	30
D	66
E	72
F	86
G	92
H	95
I	103
J	114
K	121
L	124
M	140
N	153
O	163
P	172
Q	189
R	192
S	203
T	220
U	226
V	230
W	234
XYZ.....	237
Appendix A:Special Style Considerations	239
Appendix B:Photo Guidelines.....	242
Appendix C:Endnotes.....	244
Appendix D:Religious Orders, Men.....	247
Appendix E:Religious Orders, Women.....	250
Appendix F:U.S. Conference of Catholic Bishops.....	258
Appendix G:Vatican Agencies	261
Appendix H:Use of the Annuario.....	263
Appendix I:Vatican II Documents	267
Appendix J:Annual Church Observances.....	269
Appendix K:Copyright and Trademark Law.....	270
Order Form	273

Introduction

It's been only five years since the publication of Catholic News Service's *Stylebook on Religion 2000*, but it is safe to say that nearly every entry in this third edition has been changed in some way. The most noticeable change -- and the one we hope will be most helpful to readers in this Internet age -- is the addition of Web addresses for most Catholic organizations, other denominations and many faith-based groups.

This edition, published 15 years after the original *CNS Stylebook*, also includes more than 100 new entries and reflects a thorough review of each previous entry in light of changes in church policy and practices, the headquarters of church organizations or the style used by The Associated Press. In some cases, the experience of the last five years has led to the realization that certain stylebook entries needed clarification or better examples, so we've done that, too.

As with each of the previous editions, this *CNS Stylebook on Religion - Third Edition* is based on the belief that consistency is the hallmark of good writing, and accuracy its foundation. The art and craft of writing require communication that is both factual and based on commonly understood and accepted standards. Ultimately, our purpose is to help readers understand what we write.

The *CNS Stylebook on Religion* is designed specifically for the writers and editors of Catholic News Service, its clients, journalists working in the general press and other professionals who need guidelines for the correct use of words, a pattern of clear, disciplined and consistent writing and a reference guide with a religious perspective, primarily Catholic.

In the specialized area of religious news reporting, the *CNS Stylebook on Religion* draws upon Catholic News Service's 85 years of experience in the field and its presence at the focal point of a network that stretches throughout the United States and Canada and to 40 other countries.

The *CNS Stylebook on Religion* is the only resource of its kind, combining usage and reference material on religion in a single work.

This reference work contains more than 1,100 entries, many defining terms that are unique to the area of religion or that have distinct meaning in a religious context. There are also more than 200 organizations listed, with Web address and the location of their headquarters, for quick and easy reference.

The goal here is to provide guidance for style in news writing. For usage in other writing -- academic papers, formal church documents, letters addressed to church officials, etc. -- other sources may need to be consulted.

For material not covered in this book, there are other sources to which the user of the *CNS Stylebook on Religion* can refer. The Membership Photo Directory of the U.S. Conference of Catholic Bishops is the first reference for the spelling of names of U.S. bishops. For other Catholic Church officials throughout the world, the *Annuario Pontificio*, published by the Libreria Editrice Vaticana in Vatican City, is the first reference. See **Appendix H: Use of the Annuario** for guidance on how to use the *Annuario*. For guidance on other foreign names, see the entries on **Asian names, names** and **Spanish and Portuguese names**.

At CNS, this stylebook is the first reference for geographic names and for style, spelling and usage. *The Associated Press Stylebook and Briefing on Media Law* is the second reference for style, spelling and usage. Webster's New World College Dictionary, Fourth Edition, is the second reference for geographic names and third reference for spelling, style and usage. National Geographic Atlas of the World is the third reference for geographic names.

Other sources consulted regularly at CNS are: *The Official Catholic Directory*, also known as the Kenedy, for statistics on U.S. dioceses and the spelling of the names of U.S. priests; *Yearbook of American and Canadian Churches*, for statistics on other Christian bodies; *Our Sunday Visitor's Catholic Almanac*, for church statistics worldwide and for historical data; and the current year's *Catholic Press Directory*, for the names of U.S. and Canadian newspapers, magazines and newsletters.

The forms noted within this stylebook take precedence over those indicated in other stylebooks, dictionaries or gazetteers.

Foreword

I had the great fortune in high school to have landed for three consecutive years in the English Literature classroom of Paul Wooten. A slight but elegant man, he had an easy demeanor and an encyclopedic mind full of anecdotes and wonderful minutiae. He was a splendid teacher.

Wooten loved literature and poetry, and he taught it like he loved it. He even set aside a reading day each week. He also set aside a grammar day. He taught that like a drill sergeant. He armed his 30 boys with two books: Hodges' "Harbrace College Handbook" and Strunk and White's small but mighty "The Elements of Style." Both still sit on my desk today.

"Gentlemen," Wooten would warn as we moaned under the ever-oppressive sentence diagramming exercises, "You must learn to write well, and that means correct grammar, spelling and usage. It will be a mercy for your readers." Amen to that.

Catholic News Service's third edition of the Stylebook on Religion aims to be a mercy for readers and for the writers who serve up a daily fare of words for them.

In this edition of the Stylebook on Religion, users will find unchanged previous entries about the church's ages-old terms but many more terms updated from the last edition. Peppering this edition are Web addresses for hundreds of organizations, no doubt a handy reference for reporters and researchers.

Also in this edition, CNS adds a section on copyright and trademark law that we hope will assist all writers as they toil in the ever more complex field of intellectual property rights, whether they are creating their own work or determining how to use the work of others.

Finally, CNS thanks the people whose work made this third edition the gem it is: Nancy Frazier O'Brien for her work as supervising editor and Mark Lombard who chaired the stylebook committee; committee members Jim Lackey, Julie Asher and Nancy Hartnagel, from whose copy desk few errors ever escape; Mary Esslinger and Jerry Filteau, who arm-wrestled over dozens of entries while they copy-edited; intern Zachary Dunham, who double-checked each Web address; Barb Frazee, John Thavis, Cindy Wooden and Carol Glatz, who suggested or contributed new or revised entries; Catholic editors across the world who did the same; Nancy Wiechec and Emily Thompson for their art direction and design; Joe Larson for formatting the book and for supervising printing and distribution; and Katherine Grincewich for our new section on copyright and trademark law.

We hope that editors and writers — and anyone who communicates about religion — will find the CNS Stylebook on Religion an exceptional assistance in bringing clarity and accuracy to aspects of their writing or speaking about religion today and in the future.

Anthony J. Spence
Director and Editor in Chief
Catholic News Service

A

Abba Always capitalize when used as a proper name for God.

abbey, abbess, abbot Some monastic orders of men or women establish relatively autonomous communities. The monastery of such a community is called an *abbey*. Its head, if a woman, is an *abbess*; if a man, an *abbot*.

Capitalize and spell out *abbot* when used as a formal title before a name: *Abbot John Smith*, *Abbot Smith* or *Abbot John* (depending on his preference), *the abbot*.

If *abbess* is used as a formal title before a name, capitalize and spell out: *Abbess Marie Smith*, *Abbess Marie* (or, if she prefers, *Abbess Smith*), *the abbess*. Often, however, an abbess uses *mother* or *sister* as the title before her name. Use *mother* unless it is known that the individual prefers *sister* or *abbess*: *Mother Marie Smith*, *abbess of St. Clare Abbey*; *Mother Marie* (or, if she prefers, *Mother Smith*); *the abbess*. See **religious titles**.

Ordinarily an abbot or abbess takes office upon consenting to the election. In a territorial abbey the one chosen is *abbot-elect* until confirmed by the Vatican. See **territorial abbeys**.

Avoid using *abbacy*, an abstract term for the office or jurisdiction of an abbot or the estate or territory governed by the abbey. If it means the estate or territory, *abbey* is correct. For the office: *He was elected abbot*. not: *He was elected to the abbacy*.

abbreviations The following style rules are of special note for religious news writing:

Titles before names: Abbreviate *Mmgr.* and *Rev.* Do not abbreviate *Abbot*, *Archbishop*, *Bishop*, *Brother*, *Cardinal*, *Deacon*, *Father*, *Mother*, *Patriarch*, *Pope*, *Sister* or other religious titles used before names. See **religious titles**.

Books of the Bible: Abbreviate only in endnotes and parenthetical references in texts, not in regular news uses. See **Appendix C: Endnotes**. For a list of Scripture abbreviations, see **Bible**.

Academic degrees: Ordinarily they are spelled out, but occasionally, as in a list of people and their degrees, the abbreviated form of the degree may follow the name. For names and abbreviations of the more common academic degrees conferred under church auspices, see **ecclesiastical degrees**.

To avoid alphabet soup in news writing, do not use abbreviations or acronyms for the organizations named in this book unless they are listed as acceptable. Exceptions may be made only on rare occasions. A statement that an abbreviation is acceptable on second reference does not mean that the abbreviation ought to be used. Often other forms of second reference, such as *the conference*, *the association*, *the committee*, *the coalition*, *the union*, etc., are equally acceptable or preferred.

See **acronym** and individual entries throughout this book.

aborigine, aboriginal Lowercase in all uses. These are not proper names of any race or tribe. They apply equally to the original inhabitants of any land.

abortion Official Catholic teaching condemns the intentional killing of the unborn at any time from conception on, defining conception as taking place when “the ovum is fertilized.” Church teaching therefore makes a sharp moral distinction between *contraceptives*, which prevent conception, and *abortifacients*, which destroy the fertilized egg, often by preventing implantation.

Although intrauterine devices and so-called “morning-after” pills often are referred to as *contraceptives* in general usage, in official Catholic teaching they are regarded as *abortifacients* if they destroy a fertilized egg. If the distinction in church teaching is relevant to a story, it should be made clear to the reader.

In news stories, do not use the term “pro-choice” except in quotes or in titles. Use “pro-life” rather than “anti-abortion” to describe the Catholic position on life issues. But in identifying organizations or groups of people, it is best to identify the specific issues which the organization supports or opposes: *an organization that opposes abortion and euthanasia* rather than simply *a pro-life organization*.

Avoid the term “abortion rights” and instead refer to those who support or oppose keeping abortion legal. In discussing laws or legislative proposals, avoid terms like “liberal abortion laws” or “tough anti-abortion laws” in favor of more descriptive language about the specific law or proposal or terms like “laws allowing abortion” or “laws regulating abortions.” Do not use “terminating pregnancy” to describe abortion.

See **artificial contraception; birth control; contraceptive sterilization; intrauterine device; natural family planning; partial-birth abortion; and RU-486.**

absolution In the sacrament of penance, *absolution* is the sacramental act by the priest freeing penitents of their sins. If a person is in immediate danger of death or unable to communicate, absolution may be given without confession.

General absolution, by which several penitents are absolved of their sins at the same time, is included in one of the three forms of the sacrament of penance, but its use is restricted to certain extraordinary situations. It can be given without individual confession in cases where a group of people is in danger of death or would otherwise not have access to confession and Communion for a long period of time — understood in the United States to mean for at least 30 days.

See **confession; penance; and sacraments.**

abstinence, days of The Catholic penitential practice of *abstinence* from meat (or another food) on certain days should not be confused with the practice of *fasting*.

The general law of the Latin Church calls for Catholics from the age of 14 to observe Ash Wednesday and all Fridays of the year, unless they are solemn feasts, as days of abstinence, in accord with provisions of the local bishops’ conference.

Many bishops’ conferences, however, including that in the United States, have enacted changes in the general legislation. The U.S. bishops of the Latin rite decided in 1966 that Catholics 14 and older must abstain from meat on Ash Wednesday, Good Friday and the Fridays of Lent. On other Fridays, they said, Catholics could either abstain from meat or choose another form of penance or self-denial.

In the Eastern Catholic churches, abstinence from meat is required of

all Catholics, regardless of age, on all Fridays. While it is called a penitential practice, this is understood more in terms of predisposing a person to prayer, rather than as penance for one's sins.

See **fasting** and **penitential days**.

academic chairs Capitalize only proper nouns in the names of academic chairs: *John S. McDonnell Jr. endowed chair of ethics*, *Dr. David Lauler chair in Catholic health care ethics*. In general, use the full name of the chair sparingly.

academic degrees See **abbreviations** and **ecclesiastical degrees**.

acolyte See **altar server**.

acronym An *acronym* is an abbreviation that can be pronounced as a word. For example: *AIDS* for *acquired immune deficiency syndrome* or *FADICA* for *Foundations and Donors Interested in Catholic Activities*. A few acronyms, such as *radar*, *sonar*, *laser* and *scuba*, have entered the language as lowercase words. Most, however, require all capitals. The rules for abbreviations apply. See **abbreviations** and individual entries throughout this book.

Note that *Network* and *Renew* are not acronyms. See those entries.

"Acta Apostolicae Sedis" Latin for *Acts of the Apostolic See*, the official periodical, established in 1909, in which legislation issued by the Holy See is published. It includes writings and addresses by the pope in addition to decrees or other legislative documents issued by him and by departments of the Holy See. It is published in Latin, but texts issued in another language are usually printed in that language. In endnotes it is usually ab-

breviated *AAS*.

It is not the same as "*L'Attività della Santa Sede*," an annual publication written primarily in Italian.

The "Acta" is rarely a source of news and rarely needs to be referenced in news copy. If it must be cited, give its full name, in quotations, and explain that it is the official periodical through which Vatican laws and decisions are published. On second reference, the "Acta" is acceptable. For use in endnotes, see **Appendix C: Endnotes**.

act of contrition Lowercase. Any prayer expressing sorrow for sins is an act of contrition and there is no unique prayer formula for which that is the proper name. Neither the prayer of the penitent in the sacrament of penance nor the prayer used in the first form of the penitential rite at Mass is labeled an *act of contrition* in Catholic liturgical texts.

ad hoc Latin for "for this," it means temporary or established for a special purpose. It has become part of the English language and should not be surrounded by quotation marks. Capitalize when used as part of a formal organizational name: *the Ad Hoc Committee on Catholic Charismatic Renewal*. Lowercase in other uses and do not hyphenate when used as a compound modifier: *That's an ad hoc solution, not a long-range answer to the problem*.

"ad limina" Heads of dioceses are required to make "ad limina" visits to the Vatican every five years to report on the status of their dioceses. Lowercase, put in quotation marks and include an explanatory note.

The full Latin phrase, which need not be used or translated in stories, is "*ad limina apostolorum*" (*to the*

thresholds of the apostles). It refers to the pilgrimages to the tombs of Sts. Peter and Paul that a bishop is required to make during an “ad limina” visit.

See **Latin words and phrases**.

administrator In Catholic ecclesiastical usage, when a diocesan bishop dies, retires or is transferred, a *diocesan administrator* is named to govern the ordinary affairs of the diocese until a new bishop takes office. The Code of Canon Law and the Code of Canons of the Eastern Churches spell out the rules for selection of an administrator and the limits on his power.

When a pastor dies, retires or is transferred and is not immediately replaced, a *parish administrator*, usually a priest, is named to govern the parish’s ordinary affairs. In Latin-rite dioceses without enough priests to provide residential pastors for all parishes, a parish may have its day-to-day governance given to a *parish administrator* who is not a priest, with a nonresident priest named pastor. A deacon, layperson or nonordained religious who administers such a parish is often called a *parish life coordinator*. See that entry.

See also **apostolic administration**, **apostolic administrator** and **pastor**.

“ad nutum Sanctae Sedis” The Latin phrase accompanying some ecclesiastical appointments, often abbreviated “*ad nutum S.S.*,” stands for *at the pleasure of the Holy See*. It means the appointment is indefinite and the Holy See is free to terminate it at any time. If that fact is needed in the story, avoid the technical phrase whenever possible, substituting *indefinitely*, *for an undefined period of time*, or a similar phrase.

Adveniat (www.adveniat.org)

German Catholic aid program for the church in Latin America, funded by an annual Advent collection in churches.

Advent The season that opens the liturgical year of the Latin Church, it begins with the liturgical observance of the fourth Sunday before Christmas and ends on Christmas Eve when the liturgical observance of Christmas begins.

In Eastern Catholic churches, the yearly cycle of immovable feasts begins Sept. 1 and ends Aug. 31; the preparatory period for Christmas begins Nov. 14, the feast of St. Philip the Apostle.

See **liturgical year**.

Adventist See **Seventh-day Adventist Church**.

African-American (n., adj.) Hyphenate for consistency with AP style on others of dual heritage: *Irish-American*, *Polish-American*, etc. For proper names of organizations, follow the group’s preference on whether to use *African-American* or *black*: *the Committee for African-American Catholics*, *the African-American Catholic Congregation*, *the National Black Catholic Congress*.

Ordinarily *black* is preferred when simple description by race is needed in a story. *Black* is always the preferred term when the group might include those from the Caribbean region.

However, *African-American* may be used to describe an individual or group in quoted matter or when the individual’s or group’s cultural heritage or sense of self-identity is relevant to the story. When mentioning the group in conjunction with other groups such as Hispanics and Native Americans, use *African-Americans*.

African-American Catholic Congregation (<http://imaniaacc.org>) Founded in 1989 by Father (later Archbishop) George A. Stallings Jr., a black priest of the Washington Archdiocese, who declared his definitive separation from Rome the following year. The archdiocese said he had excommunicated himself by his words and actions.

agnostic See **atheist, theist**.

AIDS, HIV Acceptable in all references for *acquired immune deficiency syndrome* and the *human immunodeficiency virus* that causes it.

Generally avoid the phrase *AIDS victim*, which some consider objectionable. Use phrases such as *person with AIDS*, *AIDS sufferers* or *those who have AIDS or HIV*.

AIDS patients should be used only in the specific context of medical care: *The hospital has a 16-bed ward devoted exclusively to AIDS patients*.

The national Centers for Disease Control and Prevention (www.cdc.gov) in Atlanta provide frequent updates on key national AIDS data. Use national rather than local figures in analyzing trends, since local figures can fluctuate considerably for a variety of reasons.

The Joint U.N. Program on HIV/AIDS, known as UNAIDS, is based in Geneva.

See **HIV**.

alb A long white tunic worn by priests and deacons, and sometimes by other ministers such as eucharistic ministers, for liturgical functions.

See **liturgical dress**.

Alhambra See **International Order of Alhambra**.

alleluia, hallelujah *Alleluia* is

the preferred spelling for Catholic prayer usage, but *hallelujah* may be the preferred spelling for many other contexts: *The choir sang the alleluia before the Gospel. The congregation answered, "Alleluia." He said, "Hallelujah! I'm free!" Everyone stood for Handel's "Hallelujah Chorus."*

Alliance for Catholic Education (<http://ace.nd.edu>) A two-year program founded at the University of Notre Dame in 1994 to meet the needs of understaffed Catholic schools. Recent college graduates from Notre Dame, St. Mary's College and other colleges and universities nationwide take courses during the summers leading to a master's degree in education and teach during the academic year in Catholic schools, mainly in the South.

All Saints' Day, All Souls' Day See **holidays, holy days**.

altar server Since adults as well as children serve at the altar, *altar server* ordinarily should be used as the general term.

The official term for one who is designated to serve the priest at the altar in the Catholic Church is *acolyte*. Generally it should be reserved for more technical contexts where it is required.

The controversy in the Latin Church over the legality of female altar servers ended in 1994 when the Vatican ruled that existing church laws do not prohibit the practice. It said each bishop may decide on its advisability in his diocese, in consultation with the local bishops' conference. At their next meeting the U.S. Latin-rite bishops approved a resolution welcoming the ruling and most began to permit the practice. Female altar servers are not permitted in the laws of the

Eastern Catholic churches.

At times *altar girls* and *altar boys* may be used as generic terms for females or males serving at the altar, since most U.S. parishes rely primarily or solely on young people for their regular altar servers. Generally, however, it is preferable to use either of those terms only when the group referred to consists exclusively of young people of that gender.

See **minister, ministry**.

ambo See **lectern, ambo**.

amen An interjection meaning “May it be so,” often used to conclude Christian prayers. *They said the amen. They answered, “Amen.”*

America magazine (www.americamagazine.org) The national Catholic weekly published by Jesuits. Based in New York.

America Online An online service that provides access to the Internet and other special services for a fee. *AOL* is acceptable on second reference.

American Academy of FertilityCare Professionals (www.aafcp.org) Formerly the American Association of Natural Family Planning. Headquarters is in St. Louis.

American Baptist Association
See **Baptist churches**.

American Baptist Churches in the U.S.A. See **Baptist churches**.

American Bible Society (www.americanbible.org) Founded in 1816 to distribute translations of the Bible, at low cost or free, around the world. Supported by more than 100 Protestant denominations, it has distributed more than a billion complete or partial

copies of the Bible. Headquarters is in New York.

American Board of Catholic Missions Established in 1924 to strengthen the presence of the church in the United States and its territories by making grants to home-mission dioceses and mission projects, it was replaced in 1998 by the U.S. bishops’ Committee on the Home Missions.

American Catholic Church
Based in Hampton Bays, N.Y., this group is not affiliated with the Catholic Church.

American Catholic Church in the United States (www.accus.us) This group split with the American Catholic Church in Hampton Bays, N.Y., in 1998 and is not part of the Catholic Church. Headquarters is in Frederick, Md.

American Catholic Correctional Chaplains Association (www.catholiccorrectionalchaplains.org) Founded to “foster a Catholic approach to the problems and study of the correctional field.”

American Catholic Historical Association (<http://research.cua.edu/acha>) Founded in 1919 to “promote the study of church history.” Headquarters is in Washington.

American Catholic Philosophical Association (www.acpaweb.org) Founded in 1926 to promote philosophical scholarship and teaching in Catholic circles. Headquarters is in Charlottesville, Va.

American church, American Catholic Church. Do not use as a synonym for *U.S. church* except in direct quotations. Two independent federations of churches have taken

the names *American Catholic Church* and *American Catholic Church in the United States*.

In references to the Catholic Church on one or both continents in the Western Hemisphere, acceptable forms of use are: *church* (or *Catholic Church*) in *North America*, in *South America*, in *the Americas*. Since the 1997 Synod of Bishops for America, there has been an effort in some church circles to refer to the church throughout the Western Hemisphere as the *church in America*.

See **American Catholic Church**; **Catholic Church**; and **U.S. church**, **U.S. Catholic Church**.

American Friends of the Vatican Library Headquarters is in Clawson, Mich.

American Jewish Committee (www.ajc.org) To avoid confusion with the *American Jewish Congress*, do not use the initials *AJC* for either group. The committee was founded in 1906 to fight bigotry and discrimination against Jews or any other minorities, to promote Jewish integration into American life and to interpret Jews to other Americans. Headquarters is in New York.

American Jewish Congress (www.ajcongress.org) To avoid confusion with the *American Jewish Committee*, do not use the initials *AJC* for either group. The congress was founded in 1918 to foster Jewish cultural development, to fight anti-Semitism and bigotry and to promote separation of church and state and the religious freedom and civil rights of all. Headquarters is in New York.

American Life League (www.all.org) A pro-life educational organization that claimed membership of

300,000 families in 2005. Its divisions include Rock for Life; the American Bioethics Advisory Commission; STOPP International, which stands for Stop Planned Parenthood; Crusade for the Defense of Our Catholic Church; and ALL Associates. National office is in Stafford, Va.

Americans United for Life (www.unitedforlife.org) Headquarters is in Chicago.

Americans United for Separation of Church and State (www.au.org) *Americans United* is acceptable on second reference. Headquarters is in Washington.

Amnesty International (www.amnesty.org) A London-based organization that monitors human rights violations, particularly the use of torture by government agents and imprisonment for political or religious beliefs. It seeks through public opinion and other international pressures to free prisoners of conscience. U.S. headquarters (www.amnestyusa.org) is in New York.

anchorite See **hermit**.

Ancient Order of Hibernians in America (www.aoh.com) *Hibernians* is acceptable on first reference, but give the full name later in the story.

Founded in New York in 1836, it describes itself as the largest and oldest Irish Catholic organization in the United States. Its aims are to promote Irish culture, defend the Catholic faith and seek fairness for the Catholics of Northern Ireland.

ancient Oriental churches See **Oriental Orthodox churches**.

Angelus This noontime prayer to

Mary is used most of the year in the Catholic Church but is replaced by the “*Regina Coeli*” during the Easter season. When the pope is in Rome or at his summer residence in Castel Gandolfo, Italy, he makes a public appearance and gives a brief talk each Sunday noon before leading the people in the Angelus or “*Regina Coeli*.” Note that there are no quotes around *Angelus*.

See “**Regina Coeli.**”

Anglican Communion (www.anglicancommunion.org) Collective name for the Church of England and at least 37 other autonomous national or regional churches in communion with the Archdiocese of Canterbury, chief diocese of the Church of England.

The archbishop of Canterbury holds a primacy of honor without juridical power among the member churches, similar to that held by patriarchs in the Orthodox churches. He convenes the Lambeth Conference, a meeting every 10 years of the world’s Anglican bishops, which is one of the principal means of consultation on major matters concerning Anglican unity.

Anglicanism has its origins in Henry VIII’s 16th-century break with Rome and establishment of an autonomous national church because of the pope’s refusal to let him divorce his first wife. Briefly suppressed during the Catholic Restoration under Queen Mary (1553-1558), the national church was restored by Elizabeth I in 1558 and has been England’s established church since then. Its titular head is the reigning monarch.

Because many Anglicans have traditionally considered themselves a national expression of the one universal church and have regarded their rupture with Rome as a juridical break

rather than a doctrinal one, they are not properly called *Protestant*. In some contexts, however, they may be grouped with churches of the Reformation under the general heading of *Protestant*. See that entry.

None of the other national churches in the Anglican Communion is established by the state. The chief Anglican body in the United States is the *Episcopal Church*. See that entry.

Chief sources of Anglican belief and practice are Scripture, the Nicene Creed and Apostles’ Creed, and the Book of Common Prayer, which includes the rites for celebration of the sacraments, official daily prayers (morning prayer, the service of noon, evening prayer and compline), other prayers, hymns and the Articles of Religion summarizing Anglican beliefs.

Successive revisions of the Book of Common Prayer in different countries have led to diversity in Anglican practice around the world. The traditional Anglican claim of unity among its autonomous churches in the essentials of faith has been tested in recent years by divisions over the ordination of women bishops, the blessing of same-sex marriages and the ordination in 2003 of an openly gay bishop in the U.S. Episcopal Church.

The Articles of Religion recognize only baptism and the Eucharist as sacraments necessary for salvation. Anglicans consider the other five sacraments of Catholic and Orthodox belief *sacramentals*, and they refer to the rites of those five sacraments as *sacramental rites*. Anglicans differ among themselves in their understanding of these rites and in the degree of emphasis they place on them.

The usual term for what Catholics call the Mass is, in the Anglican Church, the *Eucharist* or *Holy Eucharist*. It is also known as the *Sacrament of the Lord’s Supper*. Anglicans vary

in the ways they describe how Christ is present in the Eucharist and how it is related to his sacrificial death on the cross. See **church services**.

Baptism is administered to infants. Confirmation usually is given in the early teens. Anglicans refer to the anointing of the sick as *unction* and call the rite a *service of healing*. The rite for penance is called a *service of reconciliation*.

A considerable variety of emphasis in worship is permitted. At one time Anglican parishes and individuals were often identified as part of the *High Church*, *Broad Church* or *Low Church*, depending on their style of worship. A High-Church parish stressed the sacraments and more ritual in worship. A Low-Church parish emphasized preaching of the Gospel and simpler services. A Broad-Church parish included elements from both traditions. The terms have been abandoned for the most part in recent years and should be used only in quoted matter or historical references. If used, they should be explained.

The term *Anglo-Catholic* occasionally is used to describe those who formerly were called High-Church Anglicans. See **Catholic, catholic**.

Anglicans consider their deacons, priests and bishops ordained in apostolic succession. In 1999 the Anglican churches in Canada, New Zealand and the United States ordained women bishops. About half the member churches worldwide, including the Church of England, ordain women priests.

RELATIONS WITH CATHOLICS: The Catholic Church ruled in 1896 that Anglican ordinations are invalid because the continuity of apostolic succession was broken by 16th-century changes in the Anglican ordination rite. Catholic officials have stated that significant new obstacles

to reunion have been introduced in recent years by the ordination of women priests and women bishops in the Anglican Communion, the ordination of an openly gay bishop in the U.S. Episcopal Church and the decision of some Anglican dioceses to bless same-sex unions or to recognize such blessings.

From the Anglican side, among chief obstacles to reunion are the extent and exercise of papal jurisdiction over the whole church and the Catholic understanding of infallible papal teaching authority. Linked with the problem of infallibility are difficulties over papal definitions of the Immaculate Conception and the Assumption as dogmas that must be believed.

The Catholic Church has an official dialogue with the Anglican Communion in the form of the Anglican-Roman Catholic International Commission, known as ARCIC or, when there is need to distinguish it from its predecessor, ARCIC II. The first commission met from 1970 to 1981 and in 1982 published "The Final Report," a collection of its agreed statements along with elucidations, historical notes and other background. The second commission was formed in 1982 to refine the agreements of the first commission and overcome remaining theoretical and practical obstacles to Anglican-Roman Catholic reunion. *ARCIC* is acceptable on second reference, as are *ARCIC I* and *ARCIC II* when distinguishing between the first and second commissions.

In 2001, Catholic and Anglican authorities formed the International Anglican-Roman Catholic Commission for Unity and Mission to prepare a joint affirmation of faith and promote Anglican-Catholic cooperation. As a result of internal issues in the Anglican Communion arising from the ordination of a gay bishop, the

commission's meetings were put on hold in 2003 but were expected to resume in late 2005.

The U.S. Anglican-Roman Catholic dialogue group is known as ARC-USA. *ARC-USA* is acceptable on second reference, but *the dialogue group* or a similar phrase is preferable.

Annuario The *Annuario Pontificio* is the Vatican yearbook. *Annuario* is acceptable in all references and is always capitalized. Define it the first time it is used in a story. This book is the primary source on the spelling of any person's name contained in it. The only exception is U.S. bishops, for whom the Membership Photo Directory of the U.S. Conference of Catholic Bishops is the definitive source.

See **Appendix H: Use of the Annuario**.

annul Other forms are *annulling*, *annulled*, *annulment*.

In the practice of Catholic marriage courts, an *annulment* is a decision that the apparent marriage was null from the start. It declares that since there was no sacramental marriage, there is no marriage bond. The court document conveying such a judgment is called a *decree of nullity*.

Do not refer to an annulment as a church-granted divorce. Civil law varies from country to country, but most nations, including the United States, require a separate civil action of divorce or annulment to release the couple from the civil marriage bond.

See **divorce**.

anointing of the sick Note the single *n*. In the Catholic Church this sacrament, formerly known as *extreme unction* and formerly given only to those in danger of death, can now be administered to anyone who is seriously or chronically ill. The minister

of the sacrament must be a priest. It is also known as the *sacrament of the sick* or the *sacrament of the anointing of the sick*. Other rites such as penance, absolution or Communion may at times accompany the anointing of the sick, but they are not part of that sacrament. In the Anglican Communion the rite is known as *unction*.

See **sacraments**.

anti-abortion See **abortion**.

Antichrist, anti-Christ Apocalyptic literature of the Bible predicts the coming of the *Antichrist*, the name given to the one who will be Christ's chief enemy. It is not uncommon for fundamentalist writers or preachers to attach the label to a currently living person: *He condemned his opponent as the Antichrist*.

The adjective *anti-Christ* does not refer to the person prophesied in the Bible. It may be applied to an attitude or action judged to be fundamentally opposed to Christ and his message: *Hating others is anti-Christ*.

Anti-Defamation League (www.adl.org) On second reference, *ADL* or *the league* are acceptable for this Jewish organization founded in 1913. Its purpose is to combat anti-Semitism through programs and services that counteract hatred, prejudice and bigotry. It is engaged in dialogue with Catholics and other Christian churches to promote mutual respect and understanding. Membership is open to all. Headquarters is in New York.

The ADL was founded by B'nai B'rith but is largely independent of it and no longer uses *of B'nai B'rith* in its name. See **B'nai B'rith**.

Antiochene, Antiochian In religious and theological references to

Antioch, the preferred adjectival form is *Antiochene*. Use *Antiochian* only in formal names of organizations which use that form.

Antiochian Orthodox Christian Archdiocese of North America (www.antiochian.org) With headquarters in Englewood, N.J., it is under the jurisdiction of the Syrian Orthodox patriarch of Antioch.

See **Orthodox churches**.

antipope, anti-pope An *antipope* is a pope set up against the one duly elected. Someone opposed to the pope, however, is *anti-pope* or *anti-papal*.

antiretroviral

Apocalypse The name used by some for the last book of the Bible. The New American Bible calls it *Revelation* or *the Book of Revelation*. Use *Apocalypse* only in direct quotations. See **Bible**.

apocrypha, apocryphal In references to Scripture, these terms refer to writings that are not part of the accepted canon of sacred books, although at one time or another some have argued for their inclusion. Those seven books of the Old Testament which Catholics call deuterocanonical are considered apocryphal by Protestants. Catholics consider them part of Scripture; Protestants do not. For the list of those Old Testament books, see **deuterocanonical**. See also **Bible**.

apostasy The formal renunciation of one's religion. Canon 751 of the Code of Canon Law defines apostasy as "the total repudiation of the Christian faith," not just of Catholicism. A person who does this is an *apostate*. The old code also spoke of vowed religious who abandoned reli-

gious life as *apostates from religion*, but this language is not used in the new code.

Outside the religious context, it is sometimes used to describe the renunciation of political beliefs or allegiance. Do not use the term in this way in news stories, except in quoted material.

apostate See **apostasy**.

apostle, disciple *Apostle* generally refers to the Twelve whom Jesus gathered around him for special instruction and Matthias, who was chosen by lot to replace Judas. These were prime witnesses of the Resurrection and the chief leaders of the early Christian community. Paul, although not one of the original Twelve, from earliest times was ranked with them because of his leadership, writings and intense missionary activity. Other leaders in the early church were also called *apostles* at times.

Lowercase except in references to *the Twelve Apostles* or in singular references to St. Paul or one of the Twelve in which *the Apostle* is used in the form of a title: *St. Thomas the Apostle*, *St. Paul the Apostle*. But: *the apostle Paul*; *St. James, one of the apostles*; *the apostles Peter and Andrew*.

Disciple is used to describe those who hear and follow the teachings of Jesus, not only in New Testament times but in every age. Do not capitalize. *The Twelve Apostles were disciples of Jesus, but not all of Jesus' disciples were chosen as apostles.*

Apostles' Creed Note the apostrophe. A confession of Christian faith that gradually gained universal acceptance in the West but is not part of the traditions of the East. It is accepted in the Latin Church as an of-

ficial creed and has similar standing in many Protestant churches, but Orthodox and Eastern Catholic churches do not use it.

See **Creed, creed; “filioque”;** **Nicene Creed;** and **Orthodox churches.**

Apostleship of Prayer (www.apostleshipofprayer.org) National office is in Milwaukee.

Apostleship of the Sea (www.aos-usa.org) Official U.S. Catholic agency for the religious, educational and charitable welfare of seafarers. Operates out of Migration and Refugee Services of the U.S. Conference of Catholic Bishops in Washington.

Apostolate for Family Consecration (www.familyland.org) Headquarters — also called Catholic Familyland — is in Bloomingdale, Ohio.

apostolic The term *apostolic* in general refers back to the Twelve Apostles, the period when they lived, the faith they held and preached, the original churches they founded or the mission of spreading the faith that followers of Christ still pursue.

In Catholic ecclesiastical usage *apostolic* also is used to characterize certain documents, appointments or ecclesiastical structures initiated by or directly dependent upon the pope or the Holy See.

See specific entries that follow.

apostolic administration, apostolic administrator *Apostolic administration* is a name used for some church jurisdictions established when, for particular, serious reasons, a diocesan structure has not been or cannot be established to care for Catholics in a certain geographical area. It is headed by an *apostolic administrator*, usu-

ally a bishop, who has full power but governs in the name of the pope. In 2005 apostolic administrations existed in Albania, Georgia, Estonia, China, the Comoro Islands, Kazakhstan and Serbia-Montenegro. A personal apostolic administration was established by Pope John Paul II in 2002 for the pastoral care of traditionalist Catholics in Brazil.

When the pope names a priest or bishop to administer a vacant diocese or archdiocese until a new residential bishop takes office, that administrator is called an *apostolic administrator* because he holds the post by papal appointment. The adjective *apostolic* is not applied to a priest or bishop elected by the local college of consultors as the interim administrator of a vacant see.

The administration, the administrator are acceptable on second reference.

For *diocesan administrator* and *parish administrator*, see **administrator.**

apostolic blessing In Catholic practice, a diocesan bishop three times a year and a pope at any time may give an *apostolic blessing*. The recipients may obtain a plenary indulgence if they say certain prayers for the pope’s intentions and receive the sacraments of penance and Eucharist. The pope gives an apostolic blessing solemnly on several occasions during the year and gives it “*urbi et orbi*” (to the city and the world) at Christmas and Easter and immediately following his election to the papacy.

See **indulgence(s)** and “**urbi et orbi.**”

Apostolic Camera The Roman Curia office headed by the *chamberlain of the Holy Roman Church*. See that entry.

Apostolic Catholic Church (www.apostoliccatholicchurch.com) This group, based in Tampa, Fla., is not part of the Catholic Church.

Apostolic Catholic Church in America (www.apostoliccatholicchurchinamerica.org) This organization, with headquarters in Seattle, has no ties to the Catholic Church.

apostolic church As a historical term, *apostolic church* refers to the whole Christian Church in the apostolic era or to any of the ancient local churches founded by one of the apostles, such as those of Antioch, Rome and Alexandria.

In theological usage, *apostolic church* means a church faithful to the faith of the original apostles and/or linked to them through historical continuity. See **apostolic succession**.

Some denominations use the term *apostolic* in their name to express a conviction that their belief or structure represents a return to or restoration of the original practice and belief of the primitive church that they claim has been lost over the years by other churches.

apostolic constitution A form of papal document dealing with matters of faith or church life affecting the whole church or a sizable portion of it.

apostolic delegate A papal diplomat to the church in a nation that does not have formal diplomatic relations with the Holy See. Because he is not an envoy *to* the nation, he should always be referred to as the *apostolic delegate in* (not *to*) the country. His residence is called an *apostolic delegation*. Since apostolic delegates are always clergy, the religious title always takes precedence over the job

title: Do not use *apostolic delegate* as a formal title before a name.

See **papal nuncio**.

apostolic exhortation A papal document, usually addressed to the whole church, concerning certain aspects of church life and faith. The Latin term "*adhortatio apostolica*" should be translated *apostolic exhortation*. In recent years the successive papal documents based on reflections and recommendations of the world Synod of Bishops have taken the form of apostolic exhortations.

See **encyclical** and **pastoral letter**.

apostolic nuncio See **papal nuncio**.

Apostolic Palace Capitalize this formal name of the Vatican building overlooking the right side of St. Peter's Square. The pope lives in the building, and from one of its windows on most Sundays he leads the Angelus.

Apostolic Penitentiary Formerly called the *Sacred Penitentiary*, this is one of the three tribunals of the Holy See. It has two offices. One is responsible for regulations governing indulgences. The other is a court which resolves cases of the *internal forum*, or conscience, and absolves individuals from sins or censures which are reserved to the Holy See.

The cardinal who heads the Apostolic Penitentiary is called the *major penitentiary* or *cardinal penitentiary*.

Priests commissioned by the Apostolic Penitentiary as confessors at the patriarchal basilicas, with the ability to absolve penitents from sins and censures reserved to the Holy See, are called *minor penitentiaries*.

See **ecclesiastical courts**.

apostolic prefecture Similar to an apostolic vicariate, it is generally the first step toward organization of a church hierarchy in a determined territory. It is ordinarily headed by an *apostolic prefect*, usually a priest. Apostolic vicariates generally indicate a more advanced state toward establishment of a diocese than do apostolic prefectures. In 2005 apostolic prefectures existed in Cambodia, Brunei, China, Falkland Islands, Ecuador, Ethiopia, Marshall Islands, Libya, Republic of Congo, Gabon, Nepal, Pakistan, Mongolia and Russia.

See **apostolic vicariate**.

Apostolic See One of several proper names used for the *Diocese of Rome* when referring to it as chief diocese of the Catholic Church. Use it only in quoted matter; otherwise, use more commonly recognized forms of reference, such as *Holy See*, *Vatican* or *Rome*, as appropriate for the context.

Apostolic Signature See ecclesiastical courts.

apostolic succession As used by Catholics, apostolic succession means both fidelity to the faith of the apostles and assurance of that fidelity through historical continuity in the laying on of hands in episcopal ordination. Through the laying on of hands, new bishops become members of the college of bishops and successors to the apostles, sharing in their authority to teach, sanctify and rule. See **Catholic Church**.

Catholics consider the bishops in some other churches, notably the Orthodox and Old Catholic churches, to be ordained in the apostolic succession validly, but imperfectly because of a lack of hierarchical communion with the college of bishops united

with Rome. Anglicans claim apostolic succession, but the Catholic Church has rejected this claim on grounds that 16th-century changes in the Anglican ordination rite invalidated those and subsequent ordinations.

apostolic vicariate An ecclesiastical jurisdiction of the Latin Church, guided by an *apostolic vicar*, established in mission regions where the hierarchy (of the Latin rite) is not yet fully organized. Apostolic vicars, usually bishops, are nominated by the Congregation for the Evangelization of Peoples or by the Congregation for Eastern Churches, not by the Congregation for Bishops. Apostolic vicariates exist chiefly in Latin America, the Middle East and North Africa, but also in the Philippines, South Africa, Laos, Cambodia, Greece and the French islands of St. Pierre and Miquelon off the coast of Canada.

The equivalent jurisdiction in the Eastern Catholic churches is called an *exarchate*.

See **apostolic prefecture** and **exarchate**, **exarchy**.

apostolic visitor A person, usually a bishop, who is sent by the pope to investigate a particular problem in a local church or religious order may be called an *apostolic visitor* (not *visitor*). His investigation is called an *apostolic visitation*. The scope of his mandate is determined by the letter of appointment, but generally it involves investigating facts, evaluating views and reporting back to the Holy See, possibly with recommendations for a course of action. *Visitor* and *visitation* are acceptable on second reference.

Appalachian Ministries Educational Research Center (www.amerc.org) Located in Berea, Ky., this training center is operated by a

nonprofit educational consortium of seminaries to give students exposure to the culture, economy and religious practices of Appalachia.

apparitions See **miracles, apparitions.**

archabbey A rank of honor given by the Holy See to some abbeys. The head of an archabbey is called an *archabbot*.

See **abbey, abbess, abbot.**

archbishop In Catholic usage, the title given automatically to bishops who govern archdioceses. It is also given as a personal rank to certain other bishops, especially certain high officials in the papal diplomatic corps and in Vatican departments. The adjectival form is *archiepiscopal*. Note the first *i*.

Capitalize only when used as a formal title before a name. Lowercase when it stands alone (but see **archbishop of Canterbury**). On first reference, also identify a residential archbishop by his see; identify others by their jobs, not by their titular sees: *Archbishop Daniel E. Pilarczyk of Cincinnati*, *Archbishop Pilarczyk, the archbishop, the archbishop of Cincinnati*; *Archbishop John P. Foley, president of the Pontifical Council for Social Communications*, *Archbishop Foley, the archbishop, the communications council president*.

Follow the same style for references to archbishops in the Anglican Communion and Eastern Catholic and Orthodox churches. In some Orthodox churches archbishops use the title *metropolitan*. See that entry.

Among the Eastern Catholic churches, a *major archbishop* and the church he heads have special standing in law. See **Eastern Catholic churches; major archbishop; “sui**

iusis”; and **synod**. See also **Anglican Communion; archdiocese; bishop; Catholic Church; coadjutor; Orthodox churches; and religious titles.**

archbishop-designate, bishop-designate Use these terms for a Catholic priest who has been named an archbishop or a bishop but has not yet been ordained to the episcopacy. If a bishop is named an archbishop, he automatically gets the title *archbishop* even before taking up his new post.

In stories reporting an episcopal appointment, use the appointee’s religious title at the time of the appointment on first reference; use *(arch)bishop-designate* only on subsequent references. Lowercase *-designate* in all uses: *Msgr. John Smith was named auxiliary bishop of New York Jan. 5. Bishop-designate Smith said*

Similarly, one who has been named a cardinal is called *cardinal-designate* from the announcement until the consistory at which he becomes a cardinal. See **“in pectore.”**

Do not use *bishop-elect*, *archbishop-elect* or *cardinal-elect* to refer to those who receive their office by papal appointment.

However, if an Eastern Catholic priest is elected bishop or archbishop by a patriarchal or major archiepiscopal synod of bishops, it is appropriate to call him *(arch)bishop-elect*.

See **-elect.**

archbishop of Canterbury Primate of the Church of England and the Anglican Communion. In religious or general contexts, lowercase *archbishop* except when it is used as a formal title immediately before the name of the individual.

The holder of the religious office is also a member of Great Britain’s

House of Lords, however, making his title a rank of nobility. Capitalize *Archbishop of Canterbury* standing alone in stories referring specifically to his position in Parliament or listing him among British nobles, just as you would capitalize *Duke of Norfolk* or *Prince of Wales*.

See **Anglican Communion** and **primate, primatial see**.

Archconfraternity of Christian Mothers U.S. headquarters of the international organization is in Pittsburgh.

archdiocese In Catholic, Orthodox and Anglican usage an *archdiocese* ordinarily is the chief diocese of an ecclesiastical province. It is headed by an archbishop. In a few instances, sees with no suffragan dioceses have the rank of archdiocese.

Capitalize when it is part of a proper name, whether in an *of* construction or flip-flopped form: *the Archdiocese of Boston*, *the Boston Archdiocese*. Lowercase in plural uses or when it stands alone: *the Boston and Detroit archdioceses*, *the archdiocese*.

See **Anglican Communion; archbishop; Catholic Church; diocese; and Orthodox churches**.

archeparch, archeparchy Terms used at times in Orthodox and Eastern Catholic churches. An *archeparch* is an *archbishop*. An *archeparchy* is an *archdiocese*. If the technical character of a story requires use of the Eastern terms, explain their meaning. In most cases the more familiar Latin-rite terms should be substituted.

See **archdiocese; Eastern Catholic churches; eparch, eparchy; metropolitan; and Orthodox churches**.

archiepiscopal Note the first *i* in the spelling.

See **archbishop**.

archimandrite A title held by some celibate priests in the Orthodox and some Eastern Catholic churches. Use *Father* not *Archimandrite* as the title before the name: *Father John Smith; Father Smith; the archimandrite; or the priest*.

archpriest In the Latin Church, some principal churches in Italy and France are headed by archpriests. In some Eastern churches an archpriest may have territorial jurisdiction. In all cases treat the term as a job description, using *Father, Msgr., Bishop, etc.*, as the personal title before the name: *Cardinal Francesco Marchisano, archpriest of St. Peter's Basilica*.

ARCIC See **Anglican Communion**.

ARC-USA See **Anglican Communion**.

Ark of the Covenant On second reference, the ark.

Armenian Apostolic Church One of the *Oriental Orthodox churches*. See that entry.

It is also called the *Armenian Church* and sometimes the *Gregorian Church* because its establishment as a national church dates to the conversion of the king of Armenia by St. Gregory the Illuminator around the year 300. Its primatial see is the Catholicate of Etchmiadzin in Armenia. It also has patriarchates in Jerusalem and Istanbul and the Catholicate of Cilicia, now located in Antelias, Lebanon.

As a result of political divisions in the 1930s, Oriental Orthodox Armenians in North America today are organized in two groups:

— The *Armenian Apostolic*

Church, Diocese of America, which since its establishment in the 19th century has been under the jurisdiction of the catholicos of Etchmiadzin. It is divided into a Canadian diocese and eastern and western U.S. dioceses, with its main headquarters in New York.

— The *Armenian Apostolic Church of America*, which split from the other church in 1933 and in 1957 placed itself under the jurisdiction of the catholicos of Cilicia. It is divided into a Canadian diocese and two U.S. prelaties, eastern and western.

artificial contraception Use of artificial means to prevent conception — the union of sperm and egg — in sexual intercourse. Catholic teaching, reaffirmed by Pope Paul VI in 1968 in the encyclical “*Humanae Vitae*” (Of Human Life), rejects artificial contraception as the obstruction of the natural, divinely willed life-giving power of the conjugal act. According to that teaching, the only morally acceptable methods of birth regulation are those which utilize the woman’s natural periods of infertility.

Methods of birth control which do not prevent conception but prevent implantation of a fertilized egg are often described as contraceptive, but in Catholic teaching they are considered abortifacient, not contraceptive.

See **abortion; birth control; contraceptive sterilization; “*Humanae Vitae*”; intrauterine device; morning-after pill; and natural family planning.**

Ash Wednesday In Western Christianity, the first day of Lent, 46 days before Easter.

In Orthodox and Eastern Catholic churches Lent begins on the Monday 48 days before Easter. For the Orthodox this is not necessarily two days before the Western Ash Wednesday,

since the Orthodox usually observe Easter on a different date.

See **Easter and Lent, Lenten.**

AsiaNews (www.asianews.it) A Rome-based missionary news agency. Note that the organization uses no space between Asia and News.

Asian names For countries not listed below, follow the general Western custom of given name followed by family name on first reference and family name only on second reference.

Note that the usage described below applies to individuals of the nationality or ethnic group named, which may not coincide with country of residence. Most Chinese living in Vietnam or Indonesia, for example, still give their name in the traditional Chinese form of family name first, followed by given name.

In many Asian countries, when a Christian name is added to a person’s given and family names, the Christian name is always placed first on first reference, regardless of the sequence used in that country for the rest of the full name. On subsequent references, ignore the Christian name and follow the normal rules for second reference that apply for people of that nationality. For example: *Korean Cardinal Stephen Kim Sou-hwan, Cardinal Kim*. If an Asian priest or religious is known only by his or her Christian name, however, use that name on all references. See *Brother* and *Sister* usage in **religious titles**.

CAMBODIA: Family name first, followed by given name. On second reference, both names are always used: *Hun Sen, Chea Sim, Pol Pot*.

CHINA (includes Chinese names in Hong Kong, Macau, Malaysia, Singapore and Taiwan): Family name first, followed by given names; family name on second reference: *Alex Mok*

Wing-kee, Mok; Mao Tse-tung, Mao.

INDONESIA: Given name first, followed by family name if there is one. Many, especially Christians, follow the Western style, but many Javanese use only one given name, such as *Suharto*, or their second name is derived from their father: *Megawati Sukarnoputri* (daughter of Sukarno), *Megawati*. Family name or single name used for second reference.

KOREA: Names are generally three words (excluding Christian name), with family name first. Use family name on second reference (see Cardinal Kim on p. 17). North Korean names generally have no hyphens; South Korean names usually have the second and third names hyphenated, with a lowercase letter after the hyphen: *Kim Il Sung* (North); *Kim Young-sam* (South).

LAOS, THAILAND: Given name, followed by family name. Given name on second reference. *Suvicha Saengmanee, Suvicha*. The exception is for bishops, use family name on second reference: *Cardinal Michael Michai Kitbunchu, Cardinal Kitbunchu*.

MALAYSIA: See Chinese names above. Christians or Indians follow Western style. As Malays (Muslims) usually have one given name followed by father's name or, for some males, Mohammed, use the given name on second reference: *Anwar Ibrahim, Anwar*.

PAKISTAN: The name Masih (Urdu for "Messiah") is often added after the names of male Christians, as Mohammed is for male Muslims, especially when there is no family name. In these cases, use the single given name instead of the family name on second reference. Mian is an honorific; do not use.

VIETNAM: Family name, followed by given names. In general for second reference, use the last of three

Vietnamese names or the last two of four such names: *Cardinal Jean-Baptiste Pham Minh Man, Cardinal Man*.

Assemblies of God See **Pentecostal churches**.

assisted suicide The act of providing the means by which another person can cause his or her own death in order to end pain or suffering. Do not use as a synonym for *euthanasia*, which is an act or omission that intentionally brings about another's death in order to end pain or suffering.

Use *physician-assisted suicide* only in cases where a proposal or law specifically says only doctors can provide those means.

Official Catholic teaching admits circumstances in which a patient may refuse useless or extraordinarily burdensome treatment, but it rejects any form of euthanasia or assisted suicide.

See **euthanasia**.

Associated Church Press (www.theacp.org) A professional Christian journalism association with Protestant, Catholic and Orthodox member publications. Headquarters is in Stoughton, Wis.

Association for Social Economics (www.socialeconomics.org) Formerly the Catholic Economics Association.

Association for Spiritual, Ethical and Religious Values in Counseling (www.aservic.org) Formerly the National Catholic Guidance Conference, it is now a division of the American Counseling Association.

Association of Catholic Colleges and Universities (www.accunet.org) A voluntary association of re-

gionally accredited colleges and universities in the United States. There were 213 institutional members in the 2004-05 school year. Headquarters is in Washington.

Association of Catholic Diocesan Archivists Established in 1979 to promote professionalism in the management of diocesan archives in the United States. Headquarters is in New Orleans.

Association of Marian Helpers (<http://marian.org/association>) Headquarters is in Stockbridge, Mass.

Assyrian Church of the East (www.cired.org) Formerly but no longer regarded as a Nestorian church. This ancient Christian church flourished for many centuries within the Persian Empire and once extended into central Asia as far as China. For various theological and political reasons, it adopted the Christology espoused by Nestorius and broke with the church in the Roman Empire after Nestorius was condemned at the Council of Ephesus in 431. Since that time it has not been in full communion with any other church. With the invasions of Tamerlane in the 14th century, the church was almost annihilated and reduced to small communities in what is now eastern Turkey. During the chaos and massacres of World War I, most Assyrians fled south into modern Iraq, where most live today. The Assyrians celebrate seven sacraments and allow married men to be ordained to the priesthood, although the bishops must be celibate. The church has a total membership of about 400,000. The Christological differences between the Assyrian Church of the East and the Catholic Church were resolved in November 1994 when Pope John Paul II and the Assyrian patriarch signed

a common Christological declaration. In light of modern scholarship, the Assyrians are no longer regarded as holding the positions condemned as heretical in 431.

This church should not be referred to as part of any grouping of churches, such as Orthodox or Oriental Orthodox, and it should no longer be referred to as Nestorian. In 2005, the patriarch, Mar Dinkha IV, lived in Morton Grove, Ill., a suburb of Chicago.

An official theological dialogue between the Catholic Church and the Assyrians has been meeting annually since 1995. There is a parallel dialogue between the Assyrians and the Chaldean Catholic Church, formed by a group of Assyrians who broke away and joined the Catholic Church in the 16th century. The goal of this dialogue is the reintegration of the two churches.

In 2001, the Vatican Congregation for the Doctrine of the Faith ruled that the ancient anaphora of Addai and Mari, used for most of the liturgical year in Assyrian celebrations of the Holy Eucharist, can be considered valid. Later that year, the Pontifical Council for Promoting Christian Unity ruled that in cases of pastoral necessity it is permissible to let Chaldean Catholics receive Communion at an Assyrian Holy Eucharist and to let Assyrians receive Communion at a Chaldean Holy Eucharist. It left it to the authorities of the two churches to decide when or how to implement such permission but said the provision could be applied only in cases of need “and is not to be equated with full eucharistic communion” between the two churches.

atheist, theist An *atheist* is one who believes there is no God.

A *theist* is one who believes in at least one divine being. Someone who

believes there is only one God is a *monotheist*. Someone who believes in several gods is a *polytheist*.

An *agnostic* is neither a theist nor an atheist. An agnostic believes it is impossible to know whether or not there is a God.

Deist is not a synonym for *theist*. A deist rejects revelation or authority as a source of belief, believing in God purely on rational grounds. The deists of the 17th and 18th century generally viewed God as the original creator of the universe and its laws but rejected the concept of God's continuing involvement in creation.

at risk Hyphenate only when used as an attributive adjective: *at-risk youths*. But: *teens at risk*. Unless it is self-evident from the context, define the specific danger of which the group is considered to be at risk, e.g., starvation, teen pregnancy.

auditor A term used in the Catholic Church for an individual, usually a layperson, who is invited to attend a meeting of church officials but has no formal voice in its proceedings. Papally appointed lay auditors attend sessions of the World Synod of Bishops. A group of them attended the last session of the Second Vatican Council. Do not use as a formal title before a name.

If non-Catholic representatives are invited to such a meeting, they are called *observers* or *observer delegates*, not *auditors*.

In diocesan church courts, an official who gathers evidence and testimony for the court may be called an *auditor* or *instructor*. See **ecclesiastical courts**.

Do not use *auditor* to express the Italian *uditore* when it is used by the Vatican as a job description in curial departments and the diplomatic corps.

When applied to a member of the Roman Rota, it refers to a *judge*.

When applied to staff members in other curial departments or in Vatican embassies around the world, it should be paraphrased as *an official, an aide, a staff member, an assistant*, etc. There is no single job title in English that corresponds exactly to *uditore* in those offices.

Augsburg Confession See **Lutheran churches**.

auxiliary A bishop assigned to a Catholic diocese or archdiocese to assist its residential bishop is usually an *auxiliary bishop*. Capitalize when used as a title before a name: *Auxiliary Bishop John G. Noonan of Miami*. Lowercase in other uses: *Bishop Noonan, an auxiliary bishop of Miami*.

When an auxiliary bishop is mentioned in a story, the story should always state that he is an auxiliary and give the name of his diocese. Ordinarily this should be done by means of a formal title with the person's full name and diocese on first reference. On second reference the title should be shortened to *Bishop*.

Auxiliary refers to jurisdiction, not to sacramental ordination. Someone may be *named an auxiliary bishop*, but he is *ordained a bishop*. Between his appointment and his ordination he is a *bishop-designate*, not *auxiliary-designate* or *auxiliary bishop-designate*.

See **archbishop-designate, bishop-designate; coadjutor; and titular see**.

award categories Do not capitalize categories such as best picture, best foreign film or best actress in stories about presentation of such awards as the Oscars or the Emmys.

B

Bacau Use this spelling for the city in East Timor and for the name of the diocese listed in the *Annuario* as *Baucau*.

baldacchino Preferred to *balda-chin* or *baldaquin* as the spelling for a canopy made of rich brocade that is carried in church processions or placed over an altar, or a permanent altar canopy on pillars, such as the bronze baldacchino over the main altar of St. Peter's Basilica in Rome.

baptism One of two sacraments (along with the Eucharist) accepted by most Christian churches. Baptism is considered one of the three sacraments of initiation (along with confirmation and the Eucharist) by Catholic and Orthodox churches. Protestant churches generally do not regard confirmation as a sacrament, but Anglican churches describe it as a *sacramental rite*.

Some Protestant churches consider baptism valid only if it is given after a person has personally professed faith in Christ. They usually refer to this as *believer baptism*. The Catholic Church and others which accept or practice *infant baptism* may object to the term *believer baptism* on grounds that it implies that baptized infants are outside the community of believers. These churches prefer the term *adult baptism* to describe the baptism of those who receive the sacrament at a later age, after personally professing the faith.

The rite of baptism varies among the churches. The sacrament can be conferred either by *immersion* in water or by the *pouring* of water in Catholic

teaching and practice. Some churches accept only immersion or only pouring. Some use *aspersion* (*sprinkling*), in which the minister lets water trickle from his hand onto the head of the person being baptized.

See **Rite of Christian Initiation of Adults** and **sacraments**.

Baptist churches Baptists trace their origins to several early 17th-century breaks from English Congregationalism. They form the largest Protestant denomination in the United States, with more than 29 million members. They are noted for their emphasis on personal religious experience, the autonomy of each congregation, religious freedom and separation of church and state.

Scripture is the only authoritative rule of faith, and each member is free to interpret it according to his or her own conscience. Despite lack of a creedal or confessional standard, Baptists are generally agreed in recognizing Christ's divinity and humanity, the Trinity, human sinfulness and the necessity of grace for salvation. Some believe redemption was meant for all, while others believe in a form of predestination or limited redemption.

Baptists reject infant baptism because they consider personal testimony of one's faith in Christ a prerequisite for baptism. It is generally administered by immersion.

They generally reject the notion of sacraments. They term baptism and the Lord's Supper *ordinances*, carried out in obedience to the Lord's commands in Scripture. They consider the Lord's Supper a memorial meal and baptism an emblem of the believer's